MORE THAN A HUNDRED PEOPLE WILL READ THIS INSIDE PAGE BUT PAPER—HUSBANDS FAIL TO BE AFTER READING IT

OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

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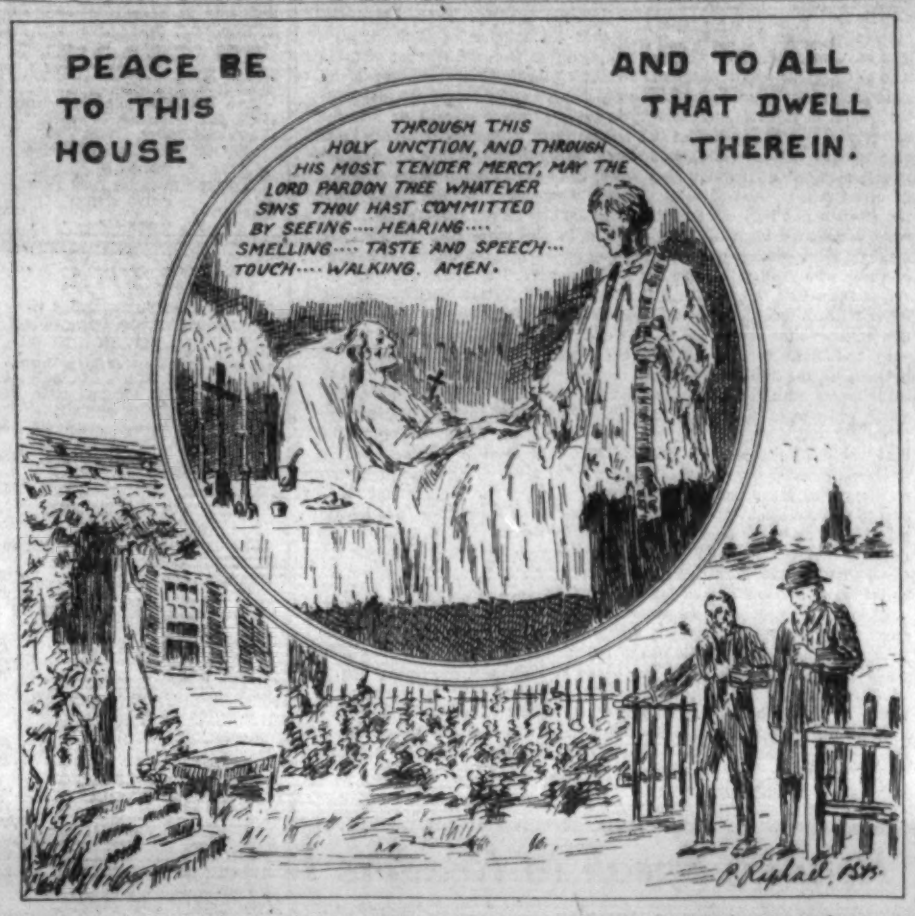
A Short Chat With Many Americans---by the Editor

W. T. Stead (Protestant) in "The Pope and the New Era" writes: "The Catholic Church towers above all secular organizations, much as the majestic peak of the Matterhorn soars above the lesser Alps which cluster around its base. Alike in antiquity, in extent, and in the compact perfection of its fabric, all other systems are but as the gaudy palaces of Cairo to the Pyramids. This immense moral force is no longer regarded as an enemy to be crushed, so much as an ally whose assistance cannot with safety be dispensed with in the great task of ameliorating the condition of mankind."

No level-headed scholar, after impartial research, could come to any other conclusion, yet such is not the report which the American people are receiving from the press and pulpit of the country. "There is a reason" for the secular press to ignore the truth of Mr. Stead's observation, but the pulpit must be charged with either ignorance or deception. Few editors of big secular papers and magazines are practical church adherents, and they are more or less in sympathy with materialistic and rationalistic propaganda, which has no fear of any other church than the Catholic. In their hearts these men may have a high regard for the old Church, but it is not to their interests to declare it.

Temporal princes find the Catholic Church to be the greatest preservative of order, the strongest cementing force in the State, but nationalism on the one hand, and the placating of rival churches on the other, suggest silence concerning the Catholic Church's worth.

The fountain springs of antagonistic propaganda directed against the Mother Church, however, are the anti-Christian organizations which exist in every country. They want *no* religion, but aim all their ammunition at the *big* Church, knowing that the Protestant sects will join them and become unconscious participants in an effort to overthrow Christianity altogether. Religious strife engenders contempt for religion in general.



Why and When Extreme Unction Should Be Administered

Last week we spoke of the institution of Extreme Unction by Christ as one of the Seven Sacraments of the New Dispensation. The effects of the Sacrament may be gathered from the words of St. James "and the prayer of faith shall save the sick man; and the Lord shall raise him up, and, if he be in sins, they shall be forgiven him." It is not the ceremony which takes away sins and prepares the soul for eternal salvation; neither does the prayer depend on the personal character of the priest; but it is the intrinsic power possessed by the Sacrament through divine institution, which works the wonder of grace.

While Extreme Unction is primarily intended for the preparation of the soul for eternity, its wonderful effects on the physical condition of the recipient is often visible. Every priest has experienced that even after the doctor has said that there is no more hope, there is frequently a change for the better after the administration of the Sacrament. St. James' words "and the Lord shall raise him up" seem to mean that if it be God's will that the person recover his health, Extreme Unction will hasten his recovery. Not only Catholic, but even many Protestant physicians, have observed the great benefit which comes to the sick person from Extreme Unction, and they urge that it be administered even if it be only to effect a change for the better in the sick person's condition.

Sometimes Catholics wait too long before sending for the priest to administer Extreme Unction, and they do this because they fear the sick person will draw the inference that his end is fast approaching. Friends and relatives who so act are to be severely rebuked, both because it is unsafe to one dangerously ill to prevent him from making a good preparation for death, and because the Sacrament of Extreme Unction is less likely to start the sick person on the road to recovery when he is in a dying condition.

What is at the Bottom of All Poverty and Distress?

By Thomas F. Coakley, D.D.

We have been interested for some time in the root causes of the many cases of distress and poverty that day by day come before the Conference of Catholic Charities, and in the courts where we maintain paid representatives.

In trying to get to the very bottom of the whole situation we are told frequently by the people themselves whose cases are brought before us, and by court representatives and social workers, that the cause is bad housing, or poor environment, or the high cost of living, or unemployment, or family differences, or drink, or what not. At least a dozen modern phrases of this nature are used to denote the so-called causes of modern distress. But none of these catch words satisfied us. The cause was farther back, and in making an investigation of our own we have come across a discovery that is no discovery at all. **We have found that the cause of practically ninety-nine per cent of all modern distress and present day unrest, and all the ills of society, may be reduced to just one simple, plain word, and that word is SIN.** Just sin, plain mortal sin, that's all, and sin, says Chesterton, is a fact as plain as potatoes.

We cannot recall at moment a single one of the 631 cases that passed through this office last month in which sin was not the root cause of the ill. Not sin, perhaps in the persons themselves who were the immediate and direct objects of our attention; but sin on somebody's part, parents, employers, employees, or others in responsible places where responsibility to God and to their neighbor was knowingly and wilfully violated; and according to our recollection of the Catechism, this is the definition of mortal sin when the matter is serious.

So when Social reformers wish to eradicate the evils of modern society, instead of pursuing the high-sounding titles that are vainly sought as the radical causes, **let them track the real villain to his native lair, and they will find it to be sin.** Sin is the cause of the unmarried mother problem: the whole question of illegitimacy is a question of sin. The Morals Court is busy because of sin. The Desertion and non-support courts are filled because of sin. Children are neglected and abandoned because of sin. The criminal courts are one long record of sin.

The whole thing is finely summed up in one of the most beautiful parables in the Gospel, that of the Prodigal Son. When he had spent some years in having what is termed a "good time" and had run the gamut of a high and rapid life, and at length found his fortune and his friends gone, his reputation lost, and his strength wasted, he returned to his father. And when he did re-enter the paternal roof, he had sense enough left not to blame his misfortune on bad housing, or the high cost of living, or environment, or unemployment. In a flash he went at once to the root of the whole nasty situation, and in his very first sentence he uttered a truth that should be a lamp to all modern social workers. "Father," he said, "I have sinned." That's the whole story. Just sin—that's all.

If the ten commandments were obeyed, there would be no social question. Schools of Social Work, and University Courses of Sociology might well have a course of lectures on Sin to bring to mind a root cause that seems to be hidden from the minds of many otherwise well-meaning persons who have deep at heart the righting of the world's wrongs.

The Protestant Program for Workers and Money Should Put Catholic People to Shame

CATHOLICS HAVE NUMBERS; THEY NEED BETTER SYSTEM.

Washington, D. C. "Star."
By Herbert Corey.

New York, August 9.—The man who gives one-tenth of his income to good works must be in earnest. Men may talk good works unceasingly, but when they begin to pay cash for good works they mean business.

Very well. Two hundred and fifty thousand of the 7,000,000 members of the Methodist Church in the United States have already pledged themselves in writing to give a certain stated share of their incomes for church purposes hereafter. Those in charge of the "Christian Stewards" movement believe that a round million Methodists will sign that pledge before the canvassing is ended. No pledge is accepted for less than a tithe—one-tenth.

"Church purposes" do not mean what "church purposes" meant five years ago. Then a small salary for the minister and an occasional coat of paint for the church and a nickel for the heathen were the church purposes the average church member had in mind when he gave. Consequently the church ran down hill.

The Methodist Church prepared figures proving convincingly that it failed. All other evangelical churches have failed in like proportion, but the Methodist figures only are being considered here.

It is this church—this church that had failed—that is one of the leaders in the most amazing program of world construction that has ever been undertaken since the Crusades.

What the Church Proposes.

"No king and no president would ever dare announce as a policy the purpose of bringing about the intellectual, physical, moral and religious reconstruction of nations. There is but one institution in the world that has a program the purpose of which is to bring about these tremendous structural changes, and which can announce that program without offense—that is the church."

Money was called for. The most that the Methodist Church has ever raised for similar purposes in times past was $12,000,000, spread over a period of five years. The five-year-period plan is adhered to by the Methodists, by the way. It permits the creation of a constructive program, and the money comes as it is needed. The money-givers promise to pay the amount of their pledges at stated intervals. Before the survey was completed the pledges were sent out.

"We must have $40,000,000," said the church.

Gave by the Million.

No one believed that $40,000,000 would be given, bearing in mind that $12,000,000 total of the past. But the forty was given. Then the survey showed that $80,000,000 was needed. So the Methodists gave the $80,000,000. Then the Methodist Church South pledged itself to give $35,000,000 for its work in the Kongo and Mexico and China and South America. Then Europe came in with a request for $25,000,000 more. Immigrants who had become partially Americanized and wholly Methodized had returned to their former homes.

So the $25,000,000 was promised to Europe. That made $140,000,000 that the Methodist Church. North and South, had pledged its 7,000,000 members to give. Instead of $140,000,000 the Methodist Church has pledged $162,000,000, and the giving has just started, for the new Christian stewards movement is an outgrowth of this campaign of giving, and it is designed to be a permanent thing in the life of Methodism. The Methodist leaders believe that in time to come the $30,000,000 a year which is now pledged for a period of five years will be the usual, commonplace, regular offering of the church. And when more money is needed they believe the church will give it.

Remarkable Campaign.

That money is to be spent in the most remarkable interchurch campaign that has ever been undertaken. But before telling that story there are a few things more to be said of Methodism. That church that had failed needed 1,500 college graduates each year for the ministry. It was getting only 375. It needed 1,250 young men for the foreign missions work. It needed 1,300 young men for home missions. These men were to be of all sorts—just so they had the message and the punch and the preparation. Some were to teach farmers how to plow and some were to build bridges and some were to cure disease, and some were "theological engineers." I am not quite sure what a theological engineer is. But I think he is a preacher who knows his business.

The 2,550 young men needed for the home and mission fields gave themselves—"for life"—just as soon as they discovered that the church had really buckled down to work and was planning to do a big job. And to get the young men and women needed for the new program the Methodist

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A Pope's Encyclical "On the Condition of Labor" Applied

By H. C. Hengell, Madison, Wis.

The State has no right to absorb the individual or the family. Both the individual and the family should be free in their action as far as such freedom is consistent with the common good and the interests of others.

Nevertheless, governments should anxiously safeguard the community in all its parts. That's the supreme function, the whole reason for the existence of governments. Both philosophy and the Gospel agree in laying down the principle that the object of government is not to benefit politicians and office-holders, but to benefit the people over whom they rule. The gift of authority comes through the people from God. It should be exercised as the power of God is exercised; that is to say, with a fatherly solicitude which not only guides the whole but reaches to the details as well.

Public authority must be alert to fight all evils which threaten the general interest of any particular class of citizens, especially evils which cannot be met in any other way.

Among the interests of the public, as of private individuals, are these:

1. The maintenance of peace and good order.
2. The maintenance of family life in accordance with the laws of God and of nature.
3. Respect and reverence for sound religion.
4. A high standard of morality in public and private life.
5. Respect for justice. Due punishment of those who unjustly injure others in life, good name or property.
6. The protection and preservation of good health in children and adults.

Thus, whenever strikes greatly endanger public peace, or whenever housing and other conditions weaken the ties of family life, or whenever men are denied the opportunity to practice religion, e. g., on Sundays, or whenever men and women are so carelessly mingled in shops and factories as greatly to endanger the sexual morality, or whenever employers lay unjust or degrading burdens and conditions on employees, or, finally, if health is endangered by excessive work, or by work unsuited to sex or age, or because of unsanitary conditions, there can be no question of the right and the duty of public authority to step in and remedy evils actual and threatening.

On the other hand, public authority should refrain from being paternalistic. It should leave its citizens free except where occasion really calls for the law's interference. The law should not undertake more, nor go further, than is required for the remedy of the evil or the removal of the danger. A government unduly bureaucratic is a nuisance and a menace to individual and to family liberties.

The State must respect rights religiously wherever found, but the poor and helpless have claim to special consideration by public authority. The rich can more easily protect themselves by other means. They are less in need of help, but the poor have no resources of their own to fall back upon. They must rely on the State. The State should first and foremost protect the wage-earners.

People in the World and the Quiet Hour of Reflection

(By Rev. Albert Muntsch, St. Louis University)

In the restless, throbbing life of today into which most of us are cast, an occasional quiet hour of reflection on the sublime truths of our Faith is of immense advantage. We are apt to be carried away by the rush and excitement of daily cares and worries, and do not take the time to draw much needed spiritual refreshment from the perpetual well-spring of Catholic truth. And yet it would be so good for the soul to come in contact with the life-giving water that ever flows for the children of light in the Church of God.

A film is now being shown in some of our cities, entitled "The Hushed Hour." It tries to portray the strength of soul that comes to four children of a certain family when they spend a few moments of silent prayer at the tomb of their beloved father. In that hour resolutions toward righteousness are born in the hearts of the sons and daughters. We may well believe that this is the case and that the bereaved ones go forth strengthened anew to battle courageously through life's fitful fever.

In the Catholic Church members of religious orders draw soul power and renewal of spiritual strength and fervor from "the hushed hour," which according to rule they practice every day. Many of these persons admit that without that period of reflection or mental prayer they would be shorn of the strength which is necessary to walk loyally in the way of the Cross they have promised to follow.

History eloquently proves the supreme value of such serious moments to the soul. In one such hour Augustine the sinner was enlightened, and bidding farewell to the companions of his revelries, devoted himself to the higher things, and became Augustine the Saint and learned Bishop of Hippo. Francis Xavier, listening to the still, small voice during a quiet hour of prayer, gave up the world and highly resolved to dedicate his energies and the strength of his brave heart to the Captain Christ. And who would assert that these two men acted ignobly or unworthy the high talents with which they were endowed?

The man of today need not think that he is debarred from these blessings. He, too, may have his quiet moments for thinking on the things of eternity and reflecting earnestly on the great issues involved in leading or not leading the truly Christian life. He may do this by entering the Church for a short while on his way to or from work, or better still, during his attendance at Mass. This is the very best way to come in contact with the source of all power and inspiration for leading the higher life. The daily Mass as a means of spiritual strength

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News Items of Interest to Our People Culled From the Non-Catholic Press

Washington, D. C., Times, August 24, 1919.

Religion being important on Sunday (it should be so always) here are two religious items that reflect the modern religious mind:

Judge Bacon, of Massachusetts, decides that you may play golf on Sunday without breaking any law, if you don't keep score. You may yell "Fore" until you scare the birds, dig up the sand with your niblick, and even curse demurely in a low voice for your own relief. But if you keep score, that's a game and you brink the Sabbath.

The other religious item comes from Washington. Dr. Conden, the blind chaplain of the House, has been warned by the Speaker of the House to keep politics out of his prayers.

Dr. Conden prayed for the League of Nations. Speaker Gillett, Republican, told him to "Let up" and let Congress and Mr. Wilson fight it out.

Dr. Conden's voice trembles when he tells reporters: "I have been chaplain of the House twenty-four years and never before told that I put politics in my prayers."

Some of the Congressmen are taking seriously this censoring of prayer. Others need not do so, for, of course, Omnipotence knows what is going on and has its opinions of the League of Nations, with or without information from Dr. Conden.

We no longer pray as the innocent minded clergyman prayed at Batavia, N. Y., beginning: "Oh Lord, as Thou hast doubtless seen by the morning papers," etc.

PRIEST AND PROPHET.

"'Good roads.'

"This was the simple answer of Father Gabriel Richard, first representative in Congress of the Territory of Michigan, as he replied to questions of his fellow representatives in Washington asking him what he wanted for his section. Father Richard had made a good impression in Congress and he got what he asked for in the way of appropriations for good roads.

"His foresight was remarkable. One of the roads constructed as a result of his request is the long famous highway which connects Detroit and Chicago and extends into the equally famous Michigan avenues of the two cities.

"Much of the present prosperity of Detroit and other portions of Michigan is rightly attributed to this foresight of Father Richard by Judson C. Welliver, who tells in Munsey's the story of Detroit's remarkable progress.

"Yet there are some people living now who cannot see what Father Richard saw more than a century ago, with the results of his foresight plainly visible."—The Kansas City Star, August 26, 1919.

MARRIAGE CLERK ISSUES ADVICE.

Des Moines Register, Aug. 22, 1919.

"Cupid Bill" Baldwin, chief deputy clerk of the Polk county district court, thinks some method should be devised to make marriages more permanent. Since Baldwin built up a big reputation by the issuance of marriage licenses he doesn't like to see the number of divorces forging to the front.

"I think that something ought to be done to prevent people from getting married on a couple of hours' acquaintance. They should know more about each other," says Baldwin.

Young people should be required to make known to the court their intentions; then they should be put on a six months' probation period before the granting of the license.

The notice of intention would not be made public. Therefore, there would be no embarrassment following a change of mind.

Americans Are Well Fed, But Do Not Receive Nourishment

By Alfred W. McCann.

XLIX.

MATERNITY AND TUBERCULOSIS—(Continued).

In an examination of a number of dairies in New York state, New Jersey, and several in Illinois, including dairies where certified milk was produced under the auspices of county medical societies, I found that cows improperly nourished continued to yield milk of poor quality until their tissues were exhausted, when they were shipped to uninspected slaughter houses, and there killed and dressed for the retail butcher and bologna manufacturer.

Through the demands of lactation for an insufficient mineral food of assimilable nature, their tissues like the human tissues, were actually consumed in milk production which brought about a condition of emaciation, anemia and impaired vitality favorable to the development of tuberculosis. The dairy cow suffers the same experience suffered by the human family, and for the same reason.

H. C. Sherman, of Columbia University, commenting upon the calcium and vitamine necessities of man and beast, says:

"In the Orient where very little milk is available to the majority of the people, green vegetables, rich in calcium and vitamines, largely take its place."

Y. G. Chen, one of his Oriental students, reports green vegetables are five times as prominent in China as in America.

"That children in the Orient," concludes Sherman, "fare as well as they do with a very low milk supply, as compared with America's supply, is explained by the much longer time during which they receive their mother's milk.

"In China nursing is continued often for two full years, and not rarely for three years. The child thus has ample time to become adjusted to the consumption of a variety of vegetable foods before its maternal milk supply is entirely cut off.

"It is not improbable," asserts Sherman, "that the free use of green vegetables with their high calcium and vitamine content in the food of the mother may be a factor in her ability to nurse her child through such a long period.

"This must be true because McCollum has found that the vitamines of milk are not manufactured by the cow, but are taken directly by the cow from her food.

"Since animals store but limited quantities of vitamines in their tissues, yet pass relatively large quantities into their milk, it is plain that the milch cow is much more economical and efficient as a producer of vitamines than is the beef steer fed for slaughter."

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Children's School and Playground

CALENDAR FOR THIS WEEK.

Sept.
28. S. 16th after Pentecost.—St. Wenceslaus.
29 M. Dedication St. Michael, Archangel.
30. T. St. Jerome.
Oct.
1 W. St. Remigius.
2 Th. Guardian Angels
3 F. St. Gerard.
4 S. St. Francis Xavier.
5 S. SS. Placidus and Comp.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What is an oath?
When is one allowed to take an oath?
What is a vow?
Is it allowed to make vows?
Must one keep a vow that he has made?

Catechetical Instructions

By Rev. R. E. K.

It was just forty days after Christ's Resurrection from the tomb that He ascended into Heaven. He had gradually prepared their minds for His going away. He promised them that the Paraclete would comfort them, that the Holy Ghost would teach them all things. He instructed them more fully in the administration of His Sacraments. Before He ascended He blessed His Apostles and gave them the power to go forth and preach the Gospel and to baptize, promising them to be with them to the end of time. Going up into the Mount of Olives, Christ was in the company of His Apostles and a cloud enveloped Him and He ascended into Heaven. He went up into Heaven, not through the power of man, but by His own divine power. He went up into Heaven as the returning conqueror, the Lord of Heaven and earth. He was accompanied by the souls of the just. He went up into Heaven to enter into His Kingdom, where even as man He is honored as the Lord. He went up into Heaven to be our Mediator, as St. John tells us, to prepare a place for us. Christ sits at the right hand of God in Heaven. This term does not refer to the posture of Christ, but to the dignity and honor which He enjoys as the Son of God. Even as man He partakes of the honor and glory of the Father. He is above all the angels. He himself says in the Gospel of St. Matthew: "All power is given to Me in Heaven and on earth." Since He is divine, since He is the Lord of Heaven, all of us, His creatures throughout God's world, owe Him the highest praise and honor.

After the Master had left them, the Apostles were disconsolate. The events of the past few days were sufficient to test the faith of the stoutest heart. They had seen Christ, Whom they loved, Whom they revered, and Whom they acknowledged as their Lord, ignominiously put to death on the cross. This same Christ had prophesied as the world had hated Him and persecuted Him that it would do likewise to them, His followers. They feared the Jews. They went up into a chamber in Jerusalem, commonly supposed to be the chamber in which the Last Supper was held, and locked the door and spent those nine days in prayer and fasting. It was the first Novena or Nine days' Prayer made in honor of the Holy Ghost. It was the first Novena of the New Law. On the tenth day, on Pentecost Sunday, about nine o'clock in the morning, the Holy Ghost appeared in the form of fiery tongues. The rush of wind signified the strength which the Holy Ghost would give to them, the fire signified the lighting up of the intellect, and the tongues of fire signified the gift which the Apostles would receive, all these bearing testimony of Christ's promise and its fulfillment, the descent of the Holy Ghost. After the Holy Ghost had descended upon them, St. Peter went out and preached and rebuked the people, and history tells us that there were 3000 people baptized on that day. It was the real birthday of the Church. We can understand the influence of the Holy Ghost, both in the Church and in the personal lives of her children when we reflect upon the conversion of heart which took place when He came down upon the Apostles and they went forth thoroughly imbued with a love for Christ and firmly resolved to give up even life itself to spread the doctrine of Christ and Him Crucified.

Americans Are Well Fed, But Do Not Receive Nourishment

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following maternity, increasing after every successive delivery, until the underfed mother generally succumbs after the third.

"During the re-establishment of functional activity following wasting disease, a deficiency of these compounders of life, the mineral salts, bases and vitamines of natural foods, means not only slow recovery but permanent injury, depending entirely upon the extent to which the refinement has been carried on."

Weston P. Chamberlain, Major Medical Corps, United States Army, cites the conclusions of Wellman, that the foods upon which prospective mothers, nursing mothers and convalescents are most frequently asked to subsist, such as starchy gruels, broths, farina porridges, polished rice, cornmeal, tapioca pudding, white toast and similar types of demineralized cereal foods, are inadequate.

Wellman reports that fowls fed by him developed polyneuritis on a diet of foods such as cornstarch, Louisiana molasses, corn grits, cream of wheat, boiled sweet potatoes, boiled Irish potatoes, sago, macaroni, white bread, biscuits, puffed rice, polished rice, corn flakes, pancake flour, etc.

In the case of sago, boiled potatoes and corn starch the symptoms of paralysis followed sooner than when the fowls were fed on raw, highly-milled rice, showing that the mere milling of rice itself is only one of many other food abuses which pave the way to disease.

In views of these facts, Wellman declares it is absurd to legislate in the United States against polished rice unless action is also taken against patent flour, pearled barley, refined rye, degerminated corn meal, corn starch, glucose, granulated sugar, etc., all of which are used more freely in the diet of the American family than polished rice.

Wellman's findings in regard to white bread are of special interest in connection with Little's reports regarding the occurrence of progressive malnutrition in Labrador, among people who at certain seasons live extensively on white flour bread of the refined type, imported from Canada and the United States.

Funk, referring to the many recent discoveries in regard to the importance of certain minute quantities of certain substances in the food, the lack of which entails disturbance in metabolism, says: "These special substances may be destroyed by leeching out and by boiling, by tearing desiccation too far, especially in food for cattle, and by discarding the outer cover of grains, especially rice, corn, wheat and rye."

The conclusions of Funk are elaborately confirmed by many experiences in the feeding of horses for vitality and strength, and the feeding of cows for milk production.

(To be continued)

The articles which Alfred McCann has hitherto written for OUR SUNDAY VISITOR, as well as the ones to follow, have just been published in book form. They contain invaluable information. Order from us at $2.15, postpaid.

THE BAREFOOT DAYS OF YESTERDAY.

We Grew Rugged Because We Loved Nature.

By J. Lawrence Warhover.

Summon for me my winged bird and allow me to be carried on its shimmering back once again to the old days of yore. Ah! well do I remember the boyhood scenes of yesterday, and floating before my vision I again see the healthy, rugged, lusty-lunged friends of the dim hallowed past. The sports of those days were varied with chums so many. Suggestions were made and were carried out—no general on the field of battle, or lusty-voiced orator in convention hall ever executed his movements, or held his hearers with a warmer bond of sympathy than did those leaders of yesterday. The Arctic winter and the gentle zephyr of spring held the same warm feeling for us, for our bodies easily adjusted themselves to the various changes of the seasons. Our bodies fairly tingled with the health and strength we acquired from our fondness for the outdoors. And I can still see my dear old mother as she tucked me in my snow-white bed, and giving me a great big kiss, would murmur: "God bless you, my tired boy."

The corridors of Time are lit with an unforgotten love, dimly 'tis true, but yet still aglow. We travelled to the village school and "flunked" as boys do now. Some "passed" their required grades and proudly held possession of the village stage even though 'twas only for a few short fleeting moments. And I still remember how my dear old mother's face shone with a wonderful radiance, and oh, how proud she was of her boy on that eventful day when I too "passed."

As I glance back into the sacred recesses of its dim corridors, I can now realize how much of beauty and eternal joy those days contained for me. How our bodies were molded in those days, so did we carry the same bodies to manhood's estate. We grew rugged because we loved nature; we remained healthy because we obeyed her laws; our lungs grew lusty because we used them the way our Creator intended. We were youngsters full of joy and life and hope, full of faith and bubbling over with vitality, and animation—and no tree in its abundance ever bore more fruit than did those lessons we learned in our boyhood happy days.

And tonight as my family are gathered around me, I cannot help but admire their rugged features, just as ready to give the blessings of life as to receive them. Profiting from the experience of my own youth, how could I help but apply its simple lessons to my own loved ones. True I am not as young as I once was (that is in years), but in spirit I am as young as ever—my ever youthful look being no indicator of my years. Will I ever forget those perfect days? To forget must bring the end of all things for me. How well do I remember the first sign of spring, and how at the first peep of the buttercup and daisy we would shed our shoes and worn hose, and once again be the barefoot boy, the memory of which can never be effaced so long as spark of life remains. To the village stream with a zest and zeal, and splash! our longing for this wonderful day had been fulfilled. The incidents are as fresh in my memory green as the bloom of nature was upon its mossy banks. The sweetheart of those days is now my wife, and as I sit in my old arm chair tonight in deep meditation she cautions the children not to disturb, "for daddy has once again gone back to the barefoot days of yesterday."

HOW A NON-CATHOLIC WAS IMPRESSED

By Idah McGlone Gibson.

Paris, August 9.—Recently, the Knights of Columbus arranged to have all the Catholic soldiers of the A. E. F. attend a service at Notre Dame.

At least 7,500 soldiers responded, and although only a comparatively few could hear the glowing tribute which was given by Abbe Flynne to the men of France who had kept the faith for seven centuries in the historic edifice, within the greatest memorial to Catholicity in Europe. American youth from California to New York, from Michigan to Texas, knelt to pray to the Everliving God.

Cardinal Amette, the archbishop of Paris, from his seat before the pulpit, gave greeting to the assembled American soldiers, whom he characterized as the saviors of democracy. All those within sound of his voice sat a little straighter, and their young faces took on a look of the rapt joy that is the hard-earned reward of the victor. Reverently those who could not hear kept solemnly silent after they had turned their chairs from the altar, with its decoration of French and American flags interwined, toward the place where the Cardinal was speaking. Intermittenly the sun sent rainbow colors through the glorious wheel window in the north transept.

Comes a Funeral Cortege.

While the great organ was pealing and the choir was singing the Sanctuary numbers a wide door just at the left of the altar was opened and through it streamed a funeral cortege. The coffin was held high on the shoulders of the men and was accompanied by the usual hired mourners and followed by grieving relatives and friends. Slowly they made their way to a chapel behind the great altar and were lost to sight.

While I sat there gazing on the face of young America, I wondered if these boys were realizing in just what an historic ceremony they were participating. Was the modern American mind plastic enough to gradually attain some of the adoration that was felt for and in this sanctuary by Quasimodo himself?

Did any of them have the education that made memory whisper that through the door by which they entered kings had entered? Did any know that before the altar one English king had been crowned, and just outside the door Henry the Eighth, for he was not then a Catholic and so was not allowed to enter the church, was married to Marguerite de Valois?

And then came the crowning sacred pageant of the day. Led by altar boys carrying waving palms came priests carrying on a great scarlet cushion, inclosed in its gorgeous gold and jeweled receptacle, the veritable crown of thorns which pierced the Savior's head. Behind it, inclosed in cases of glass and jeweled gold, were pieces of the cross and one of the nails of the Passion.

This Crown of Thorns was given to St. Louis by the King of Constantinople and carried to the Notre Dame on the 18th of August, 1237, by the barefooted king.

The king built Siante Chapelle for the protection of the pieces of the cross and the nail from it. They were afterwards transferred to the Notre Dame.

Given to Chalemagne.

The nail, according to belief, was given by Constantine to Charlemagne. Charlemagne gave it to Aix la Chapelle. Charles the Bold brought it from Aix la Chapelle to St. Denis, and from St. Denis it came to Notre Dame.

Even if one could not believe in the relics, as one of the soldiers protested to me, the fact that these symbols had been reverenced since the days of Charlemagne must have some effect in even the most sluggish imagination.

Kings and queens and conquerors had bent the knee before these relics and kissed them with lips trembling with devotion. For nearly a thousand years within this church they had been raised on high before the just and the unjust.

And after the procession any one of the youths of that glad, new country that had crossed the sea on a modern crusade for right, might press his lips where those other men, who had made history, had paid their devoirs.

As my lips touched the sacred relic, before me unrolled the picture of the Man of Sorrows toiling up the hill to Calvary, the heavy cross bearing down upon His shoulders, and some way my own private cross seemed lighter as I thought of the resignation with which the One bore His.

No one who attended that ceremony at Notre Dame could have come away without being greatly impressed. And whether he is conscious of it or not, he will have had at least a little push along the road of faith to that peace which passeth all understanding.—The Toledo (O.) Blade, August 9.

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A Pope's Encyclical "On the Condition of Labor" Applied

(Continued from Page One)

Whatever conduces to the well being of those who work, even though it be more than the minimum wage required for a decent living, should be given favorable consideration by governments. This does not mean "class legislation," for whatever makes the workers who produce wealth more efficient and contented enriches indirectly the whole body politic.

It should be noted that Pope Leo XIII uses the term "workers" in no narrow sense. The term includes both those who work chiefly with their brains as well as those who work chiefly with their hands. Union labor in the United States comprises but fifteen per cent of the workers of the country. To legislate for union workers only would indeed be class legislation. By opposing minimum wage laws, some labor unions work against the interests of the majority of workers who cannot enforce their just demands by strikes, etc. Many a teacher, many a doctor, labors double eight hours a day and receives entirely inadequate compensation for it.

On the other hand, those who labor chiefly with their brains should cultivate more cordial relations with those who work chiefly with their hands. They should not treat them with condescension. They should not teach children in schools to be ambitious to avoid occupations requiring manual labor. Manual laborers themselves are often the worst offenders in urging their children, regardless of natural ability, to prepare themselves for life work that will permit them to move in the "Society" of fine linen collars every day. Public opinion should recognize and appreciate the dignity of manual labor. The incarnate Son of God labored as a carpenter until He was thirty years of age. Manual workers are usually "real" men and women.

(To be continued)

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The following amounts were contributed to the different funds from September 11th to September 18th:

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For Literature Propaganda in Needy Places	142 50	Total— 3906 14
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For Foreign Missions	9 00	Total— 1185 25
For Our Sunday Visitor Building Fund	27 45	Total— 874 59
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After Dinner Story

*Max of the North

By Magnus A. Bruce.

(Continued)

CHAPTER EIGHT.

Gladsome Ripples.

"Fate!" Flavia Chester was about to interject as she scented a pagan sentiment. Their acquaintance however, was as yet too ephemeral to let her assume the role of questioner, so very politely she swerved into a different channel. A new note of interest had, however, been sounded by that peculiar remark of Max Gilbert's. A riverman! A fatalist!

She turned her eyes admiringly upon him as if indeed he still occupied the position of the romantic days. "Your saving that youth was the most wonderful deed I ever witnessed," she declared.

Thus suddenly made the object of her praise, he humbly fell deeper into his chair. "In critical moments we often act without thinking, and therefore without merit." Then he met her gaze. "Your own cry of warning was one of the greatest factors towards the successful issue."

Flavia Chester gave vent to a mirthful laugh, displaying at the same time a set of perfect ivory teeth.

"The excuse for your own action is scarcely well drawn from my part in the proceedings. Never give any credit to a woman for screaming: in the presence of danger it is for her the most natural way of breathing; it's a kind of universal panacea for diseases of the mind, heart and body," she explained, happily and with beautiful abandon.

"You are more depreciative of your sex than some would be," he replied mechanically for he was still far from his ease.

"Not in the least," she replied quickly. "I wanted only to call your attention to one of their eccentricities. Men have theirs also, and it is debatable as to which sex is burdened the more."

"By the way," she broke off, "I know more about your family than you think."

"How?"

"I know all about your sister," she began blithely. "Her name is Doree, isn't it?"

"Yes." Now Max Gilbert was deeply interested. "Where did you come to know her?"

"I happened to be at the academy when she first entered." She brightened up as she saw how her companion liked the trend of the conversation and purposely she gave a most glowing description of the young girl which amounted simply to the fact that Doree was one of the most angelic characters she had ever met.

But Max was puzzled. "Why didn't Doree tell me of you?"

"Because I never told her I had met you before," explained Flavia happily. "I thus could get more enjoyment by drawing out her stories about the big Indian brother." She leaned back to laugh merrily at several amusing recollections. "Is she in Ottawa now?" she asked, again becoming serious.

"Not tonight, but she'll return after two weeks."

"Then you must ask her to call on me," asked Flavia in beautiful appeal. Once more she turned the conversation upon him. "And what is the riverman doing in this musty city?"

"I was the district agent of the Northern Insurance Company," he explained insinuatingly.

What might have come from this turn in the conversation we do not know, as at this moment James Fink broke in upon their talk by requesting her to appoint a number for his dance. It was rude, and she granted his wish in a perceptibly cold manner thus again disappointing his hopes for a part in the conversation.

"I might make a similar request," asserted Max, producing his card. "Your numbers are not yet filled?"

She was plainly taken back by his petition. The thought of his playing the part of anything else but the riverman was not yet firmly impressed upon her; lingering, as it were, about that former picture, she could scarcely conceive how a rude lumber-jack could know anything of these fine arts of the drawing-room; Flavia Chester even anticipated an inglorious performance when he might take her upon the waxed floors. Good form, however, demanded that she accede to his request, even with apparent gladness.

"My seventh number is not taken up," she replied hesitatingly. Then correcting herself, "no, somehow I forgot my second number: it is a waltz, if you wish to have it."

"With pleasure," he replied, at the same time detecting her apprehensions, together with their cause. "I will endeavor to go through with it to the best of my ability," he finishes with a queer smile.

Noticing his almost empty card she quickly arose. "I must not deter you from getting your dances filled: till the waltz then, farewell," she concluded. "I have a date with Lucy Annette."

"I'll escort you there," suggested her companion.

"Thank you: I accept."

During the intervening time, he could not help but notice how this beautiful young woman was unconsciously drawing the attention of the whole assembly upon her. The female portion warmly received her as a brilliant embellishment to their own select circle, while the gentlemen made manifest efforts to beguile her into conversation. She herself scarcely seemed to be aware of this marked attention but bore a demeanor equally gracious to all.

From her short question about his occupation he concluded that she had not yet been informed of his dismissal.

The time came for the evening's principal enjoyment and nearly all adjourned to the spacious room across the hall-way, where the dancing was to take place. The apartment had no ornaments save the gorgeous draperies of the French windows, and the four magnificent chandeliers that threw their reflection deep into the waxed floor. The general airiness, the lights, the first tentative notes of the harpers, filled the brilliant assembly with a whirr and a buzz of excitement. The signal was given and Gilbert stepped forward to a simpler dance with Lucy Annette upon his arm. The perfect music and a skilled partner made him enjoy the dance immensely. For one brief second his gaze fell upon Flavia Chester, as she was swinging about in the delightful whirr. Very modestly, however, she lowered her eyes, and did not see him again until he came forward to claim his number. It seemed that never before had he looked forward so interestedly to a dance: it was almost impossible that he should have the pleasure of supporting this beautiful creature for so many minutes.

Her doubts again showed on her face, for it seemed almost inconceivable that a strong lumberman could possess any proficiency in the terpsichorean art.

"I suppose you have taken part in waltzes very frequently," she put out tentatively, even fearfully.

"I have danced three or four times," he responded, not wishing to relieve her.

The harpers practised a few notes. "I believe they'll play that new Venetian importation," she exclaimed, her deep eyes lighting up with enthusiasm. "Have you ever heard it?"

"Yes, once," he replied. "I remember just enough of it to enable me to somewhat anticipate its thought."

In her mind she wished that this knowledge would be of very material aid to him in the present ordeal.

An indescribable thrill passed through Max Gilbert's body as he led this fresh flower below the glare of the chandeliers, making him wish most sincerely that he might be able to disillusion her as to his abilities.

Then tremulously came the first plaintive bars of the Venetian waltz and almost fearingly he placed his arm about her and essayed the first steps. The faint perfume of her hair entered his nostrils; her elevating purity cast its spell over him; the music throbbed in full melody, and the dance had begun. Those first few steps already told him that his fair partner was a past master in the art for she turned with the music like the very personification of airiness.

Sweet and low, tenderly sweet came the notes. Ah, Music, thou subtle spirit! A woman's beauty, the splendor of crystal falls, the ripple of a meadow brook, are the themes of poets, yet do we not often see them more clearly portrayed in the harmony of a single, beautiful chord? It was the entry into the elysium of music.

They had not gone far, when Flavia Chester turned her head sharply to look into her companion's eyes. The lustrous dark orbs full of meaning asked pardon for her misconception regarding his dancing abilities and bespoke exhiliarating joy at the pleasure in prospect for Doree Gilbert's pupil was a consummate master in the art. Deep down in Flavia's heart vain curiosity was receding before the current of genuine interest in this unique personality. Yes, he was more than a riverman. She doubted if, in the drawing-rooms across the border or even those of far-away Europe, she had ever met a character so perculiarly and completely masculine.

Just then the symphony arose to its height and showered forth such a wealth of music as the Southern composers alone can create. There was no room for reflection under that warming spell, and, with a languorous look of appreciation, Flavia Chester surrendered herself to the maelstrom of music and joy.

Many an onlooker in the rich assembly had made them the magnet of his attention, for two more perfect dancers could not be found.

(To be continued)

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Mrs. Lena McBroon, Woodbury, Tenn., writes: "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some and had 1½ dozen left."

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UNCLE SAM WANTS YOU.

U. S. Government wants thousands men-women for census positions. $1100 to $1800. Write immediately to Franklin Institute, Dept. K179, Rochester, N. Y., for list positions open and sample examination questions.—Adv.

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

In your issue of September 21 we find this statement contained in the Catechetical Instructions: "St. Paul was the first Apostle to whom Our Lord appeared after His Resurrection." Will you kindly explain?

The name of St. Paul was inadvertently substituted for that of St. Peter. In the Gospel of St. Luke XXIV, 34, we find these words attributed to the two Disciples with whom Jesus walked: "Saying: The Lord is risen indeed, and hath appeared to Simon."

This mistake is evident since everyone acquainted with early Christian history readily recalls that St. Paul was not then an Apostle but for some time after the Resurrection of Christ he was a persecutor of the Christians.

I have observed in several copies of the Menace which have come to me, that Our Sunday Visitor and its Editor are given considerable notice. On the other hand, I never see anything in Our Sunday Visitor in retaliation. Is it your policy to ignore the charges of the Menace and similar publications?

Our Sunday Visitor will not soil its columns by noticing a paper whose editors possess no spark of sincerity. Controversialists are usually on an equal plane, or one nearly so.

The papers and magazines which are professedly anti-Catholic are guilty, over and over, of intentional deception and calumny; their aim is to sow distrust, ours to harmonize; theirs to foster bigotry, intolerance, and persecution; ours to promote charity, Americanism and peace. The anti-Catholic papers are at heart Socialistic: the editors of several of them have been axowed Socialists of the Radical type and are doing the dirty work which Radicals and even the Rationalistic organizations would like to do through some organ of their own, but which the Government and the people generally would not stand for. Under the Constitutional Provision for a Free Press, a creed may be attacked and maligned; documents, like the fabricated K. of C. Oath, the letter credited to a Catholic which is supposed first to have appeared in a paper that doesn't exist, and any number of others, may be forged with impunity.

The Catholic Church has always trusted in the fairmindedness of the American people, but throughout our Southern States Catholics are so few and the vast majority of the people have been so trained in prejudice against the Old Church, that anti-Catholic sheets have not only a good field for a large circulation, but for enormous profits for their publishers. The advertising which appears in the papers, whose sole purpose of existence is to fight the Catholic Church, is in keeping with the reading matter. It is nearly all "fake" and deceiving—but it pays and pays handsomely. There are few people who would not be ashamed to read some of these papers publicly. Corrupt at heart, as thousands of anti-Christians are, they gloat over the contents of a paper like the Menace; and despite their eagerness to have others read the same, they are sure to pass it on in the dark, or in some other covert way.

There is in this country, as there is in several of the European countries, a most aggressive infidel propaganda, and the men behind the movement lend every encouragement and support to the Menace for the work it is doing in their behalf. The only interest which the editors of anti-Catholic publications have in Protestantism is to secure its co-operation in fighting the Catholic Church, whose institutions and whose principles alike make for sound and lasting Americanism. These men know that the Catholic Church has been the only persistent antagonist of Socialism and Radicalism since their inception more than a half century ago; they know that our present form of Government will endure while the sympathy of the American people is with the Catholic Church, which teaches loyalty to country not only as a patriotic but as a religious duty; they know that infidelity will gain no strong foothold in the country as long as there exists a Church which will never recede an iota from the fundamental Christian truths and principles promulgated by Christ 19 centuries ago.

A Catholic paper which would give frequent notice to an editor, whose only weapons are filth and slander, would be descending to the level of such a man. This is, in the main, the reason why *Our Sunday Visitor* pays no attention to the attacks on the faith by Gilbert O. Nations, Brown, Sheppard & Company.

When moving from place to place, should one bring a letter of introduction or recommendation from the pastor of the church to which he belonged?

It is always better to do so in order that one may feel more at home in a new parish. A good pastor wishes to be like Christ, Who said, "I know Mine and Mine know Me." For that reason, the parish priest takes up a census occasionally, he jots down the names of newcomers to the parish in order that he may know the members of his flock. You lighten his burden, and at the same time protect yourself by introducing yourself at once upon arriving in a new town. There is always the possibility of your growing ill and needing the ministrations of the priest, and in this event you would surely wish to be known. Moreover, by going at once and introducing yourself to your pastor you will be put in touch with other members of the congregation, and in that way you will gain friends and should be more contented.

Will you kindly tell me what disposal I may make of my Catholic papers and magazines?

Remail these papers and magazines, after you have read them thoroughly, to some one in need of religious reading. Hearken to the appeal of the International Catholic Truth Society, which follows:

"Many letters are received by the Catholic Truth Society from devoted priests in the south and west of the United States, in Canada, Alaska and Panama, who are crying loudly for Catholic literature. There are thousands of Catholic families scattered far and wide in Texas and California, the Dakotas and the Carolinas, in all the sparsely settled states and provinces, from Alaska to Florida, to whom Catholic periodical literature will be welcome and beneficial. We earnestly appeal to our readers to co-operate with the Catholic Truth Society in supplying this want. Send a stamped addressed envelope (2c stamp) to the office of the International Catholic Truth Society, 407 Bergen St., Brooklyn, N. Y., for the address of an isolated Catholic to whom to remail your Catholic weekly or monthly. Please mention names of papers."

C. & L.—1, Yes; 2, Yes; 3, By no means.

F. B.—Just mention that you did not receive it.

Worried A. G. L. M.—Mention the circumstances. Follow your mother's advice.

A Convert—Yes. Send your name to your pastor.

B. P. H.—No cause for worry.

Worried B.—It was wrong. Tell it in your next confession.

V. L. C.—It was not sinful. Forget it.



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OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

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HUNTINGTON, INDIANA, OCTOBER 5, 1919

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV, Pope.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 27, 1913.
The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.
With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.
With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.
To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

A FALSE REPORT.

A few minutes before we went to press last week, we saw a news dispatch which mentioned Bishop Nussbaum, of Corpus Christi, Texas, as one of the victims of the disastrous hurricane, which visited the Gulf Coast recently. We had little time to verify the report even by wire and since there was no good reason to suspect the reliability of the Associated Press dispatch we hurriedly penned editorial notice of the accident which was supposed to have come to the good Bishop. Well, Bishop Nussbaum had the pleasure of reading his own obituary. A telegraph message sent by us to Texas for particulars (after our September 28 issue was being carried by trains over the country) brought the word that "it was a false report." It seems that the Bishop was in the East when the cyclone struck Corpus Christi, and the press report listed him among the "missing ones."

Of course, we are glad to be able to make this correction and hope Bishop Nussbaum will not "have a successor" for many years unless it eventuate by his promotion to a more favorable field. No doubt the Bishop will be grateful for the prayers offered for his soul by our good readers.

—o—

MY ROSARY.

If we except the clergy and religious, and the students in our ecclesiastical seminaries, is it not quite universally true that none practice formal daily meditation on the eternal truths, on the maxims of the gospels?

Here is where the **Rosary** is a profitable devotion, if employed according to the mind of the Church; it is a form of prayer mental as well as vocal. While the suppliant honors God with his lips, his heart is pouring forth its gratitude and love, his mind is occupied with holy contemplation.

We are so prone to be uninfluenced by past favors shown us unless we frequently call them to mind. Kindnesses showered on us by a friend twenty, ten, or even five years ago are all but forgotten amid the many experiences which we have lived through since. In the same way, we become cold towards the lessons taught us in our youth about the love and mercy and goodness of Jesus Christ unless we frequently ponder over them. Our never-changing duties to our Creator are performed mechanically unless we reflect on both their purpose and the merit which compliance with them brings. When we say the Rosary properly we are vividly reminded of the whole story of our Redemption—of the Incarnation, Nativity, the beautiful life, the labors, the suffering, the death of our Savior; of His Resurrection, Ascension; of our eternal destiny; of the joys and sorrows, of the saintly life and the heavenly reward of Christ's immaculate Mother. And while we contemplate these sacred events and holy scenes we cannot fail to be moved to love God more and to serve Him better.

If prayer is defined as the "lifting up of our minds and hearts to God", then surely is the Rosary a potent devotion, for when we are engaged with it our mind contemplates, our will resolves, our heart is moved, and all the while our lips repeat the loftiest of all supplications—the Lord's own prayer and the Greeting sent to earth by the Almighty Himself through an angel. Let the Rosary be your October prayer—if it be not your daily prayer, and use your best efforts to say it with profit. It will take only a few minutes more time, which will be more than compensated for by the greater pleasure which a devout recitation of the beads will afford.

—o—

Knights of Columbus everywhere should order a large bundle of our next Sunday's paper. It will be a "Columbus Day" edition, and will give a condensed report of the fine service which the Order of the Knights of Columbus rendered the doughboys during the war and since; it will also tell the Knights how their local branches can be of service to the community in the time of peace.

—o—

Priests, secretaries of organizations, and other laymen who order one hundred and more copies of OUR SUNDAY VISITOR each week, in the following states, should "pay up" this month:

Alabama	Montana	Pennsylvania
Arkansas	Maine	Ohio
Arizona	Massachusetts	Oregon
California	Mississippi	Oklahoma
Colorado	Rhode Island	South Carolina
Connecticut	Wyoming	South Dakota
Delaware	Canal Zone	Texas
Florida	Utah	Tennessee
Georgia	New Hampshire	Virginia
Kentucky	New Mexico	Vermont
Kansas	Nebraska	West Virginia
Louisiana	North Dakota	Washington
Maryland	North Carolina	Washington, D. C.

THE NEED OF VOCATIONS

By Edw. F. Garesche, S. J., Editor "The Queen's Work," St. Louis, Mo.

ON VOCATIONS TO THE SISTERHOODS.

What we have said about vocations to the priesthood applies also in great measure to the vocations to the religious life. Catholic girls who have vocations to become nuns are, one thinks, very very numerous, especially among the graduates of Catholic schools. Indeed it is the opinion of many thoughtful priests that the number of Catholic girls who have vocations to be nuns is vastly greater than the number of those who actually do enter religion. In other words, there are very many Catholic girls who might be supremely blessed and most happy and sheltered both in this life and eternity in the holy peace of religion who for one reason or another neglect the vocation which God opens before them and remain in the world, sometimes lonely and unhappy, sometimes merely struggling on where they might have enjoyed the greatest happiness and peace. Just as some Catholic young men seem withheld from the glorious and holy office of the priesthood by an exaggerated notion of what is required for a religious vocation, so also many Catholic girls are withheld from becoming nuns by an exaggerated idea of what is demanded of those who wish to become nuns. The average Catholic girl who receives from God the blessed gift of religious vocation does not usually differ much either in talent or goodness from many of her schoolmates. She has about the same gifts as they and differs from them only in generosity and desire to serve God more perfectly. She sees the beauty and holiness of the religious life and desires it while some others of her schoolmates with the same qualifications as she, hear perhaps the still small whisper of the grace of God calling them to serve Him more faithfully, but disregard the heavenly whisper and listen rather to the loud voices of the world. The one fact that there are some hundred thousand devoted nuns in the United States alone is proof enough that no altogether exceptional talents or good qualities are required for vocation to a Sisterhood. One could not find so many exceptional and highly gifted persons in the land. It is solid piety, not singular talents, that is required for the religious life. God has many places in His household for those who wish to work there with simplicity and love. If you are not suited for the highest places you may gain as much merit and do as much good in the kitchen as in the council room. Catholic girls usually find it more easy to obtain directions concerning vocations than do Catholic young men, because the vocations of the former usually begins to develop while they are still at school. Yet it may be that there are Catholic girls who are in doubt as to where to turn for advice concerning their vocation. We should be glad to help them by telling them where they may in their own neighborhood go for counsel and assistance in following out this glorious vocation. They may write to the Editor of "The Queen's Work," St. Louis, Mo., and tell of their desires and qualifications. That address will be sufficient.

Readers Speak to Readers

Fort Wayne, Ind., Sept. 21, 1919.
Dear Father:
Enclosed please find check for $12.50. Kindly apply this to any fund you wish, "where it is mostly needed."
This money we received as a gift on our twenty-fifth wedding anniversary and thought you could put to good use for us.
Chas. J. Mickel and Wife.
1749 Wells St.

Chicago, Ill., Sept. 13, 1919.
Dear Father Noll:
I am sending ten dollars, five for the young men studying for the priesthood and five for the clergy in charge of the Indian and Negro missions.

I often wonder if God has any favorites. If so, I must be one. I was twenty-four years away from Confession and I think was one of the worst sinners that ever lived. Six years next November I happened to be one Sunday evening in St. Joseph's church, San Diego, Calif., and heard an Indian and Negro missionary give a sermon, and something he said touched the little bit of good that was in me, for I went to Confession the next Saturday, 6th of December, 1913, and received my Jesus the Sunday after for the second time, which was quite a long time between my first and second Communion, and can say from that Sunday morning all my evil habits have disappeared as if by a miracle from God. To make Confession easy I go once a week and I say the Rosary every Saturday—the Fifteen Mysteries. How merciful God was to me when He picked me up out of the filth and mire and put me once more on my feet in far off San Diego, the jumping off place of the United States, so far away from my former friends and with very little money, so lonesome that I started to go to church and finally to Confession where I heard the first word of kindness, the same as I had heard from my mother long ago in Holy Ireland.

Dear Father, if anybody was to tell me six years ago that I could lead so religious a life I would tell them it was impossible.
Yours sincerely,
A PENITENT.

Cleveland, O., July 16, 1919.
Editor "Our Sunday Visitor,"
Huntington, Ind.:
I am enclosing copy of a clipping taken from today's issue of a Cleveland morning paper. In regard to the churches "COMMUNITY WORK," it in the main consists of an open forum where it allows all the liberal speakers to present their side of the case, particularly on race suicide (which it openly advocates and teaches as much as possible), and anything that tends to put the Catholic Church on the dark side.

There is a large foreign-born settlement in this neighborhood: Poles, Slovaks, Austrians, etc., and so you can readily imagine what their community work is for.

I saw your letter in **America** recently, regarding raising a fund of $25,000,000, and think this is not one-tenth enough. It is only a mere handful compared to what others have and are raising in a like manner and will make this an absolute necessity. So much will be lost while waiting for Catholics to make up their mind on this, that it will take the amount mentioned to catch up, let alone to start something Catholics should quit harping on that worn-out statement about "The gates of hell" and remember the other one—"GOD helps those who help themselves." The Catholic Church will endure forever, but if her members sit idly by twiddling their fingers and posing as martyrs, they will find it rather uncomfortable to live here.

The recent census figures of the Church offer much food for reflection, and show how and where much money could be spent profitably. Race suicide is not confined to non-Catholics by any means, though I do not understand how people, guilty of this sin, can receive the Sacraments.
H. A. WHITNEY (Convert).
2380 E. 74th St.

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A ROSARY HINT FOR OCTOBER.

Have you ever realized the wonderful value of the Rosary that slips so frequently through your fingers? Do you know that it is the Church's deadliest weapon against heresy, persecution, materialism, immorality, and all other terrible enemies? In every great crisis, the popes invariably have had recourse to it. During 700 years, many high dignitaries in the Church and countless kings and princes in the world have treasured it. How the great Popes have loved it! We are told that Pius IX once exhibited his Rosary to a visitor as the most sacred and richest relic of the Vatican. Many great geniuses, too, like Ampere, Volta, Mozart, etc., have paid tribute to it. Whenever the mind of the great Haydn became dull, he tells us, he always turned for inspiration to his Rosary. When the fearless Primate of Belgium, Cardinal Mercier, was taken before the German Governor, Von Bissing, the latter began to read aloud a list of charges against him, but the latter heard nothing, for he had become absorbed in his Rosary. Generalissimo Foch, the greatest military genius of the century, the "man of prayer," finds happiness and inspiration too in his Rosary.

Our beautiful folder, "The Promises of our Lady to St. Dominic and Bl. Alain," will convince you too of the wonderful value of the Rosary. Write for them today. Distribute them among your friends and thus you will win the favor of His all-powerful Mother and also priceless treasures for eternity. Place them in the book-racks of your churches, too, parish priests. They will bring untold blessings upon you and your people. Coldness and tepidity will disappear, and faith, fervor and devotion will come to stay. Sent prepaid, 60c per 100, 20c per 25. Dominican Monastery of the Perpetual Rosary, 1500 Haddon Ave., Camden, N. J.—Adv.

WANTED—MEN AND WOMEN FOR CENSUS JOBS.

Hundreds men-women clerks, 18 or over, wanted; $90 to $150 month. Paid vacation. Common education sufficient. If interested write immediately to **Franklin Institute, Dept. K180, Rochester, N. Y.**, for free list of positions now open.—Adv.

There is nothing too little for so little a creature as man. It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.—Dr. **Johnson.**

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